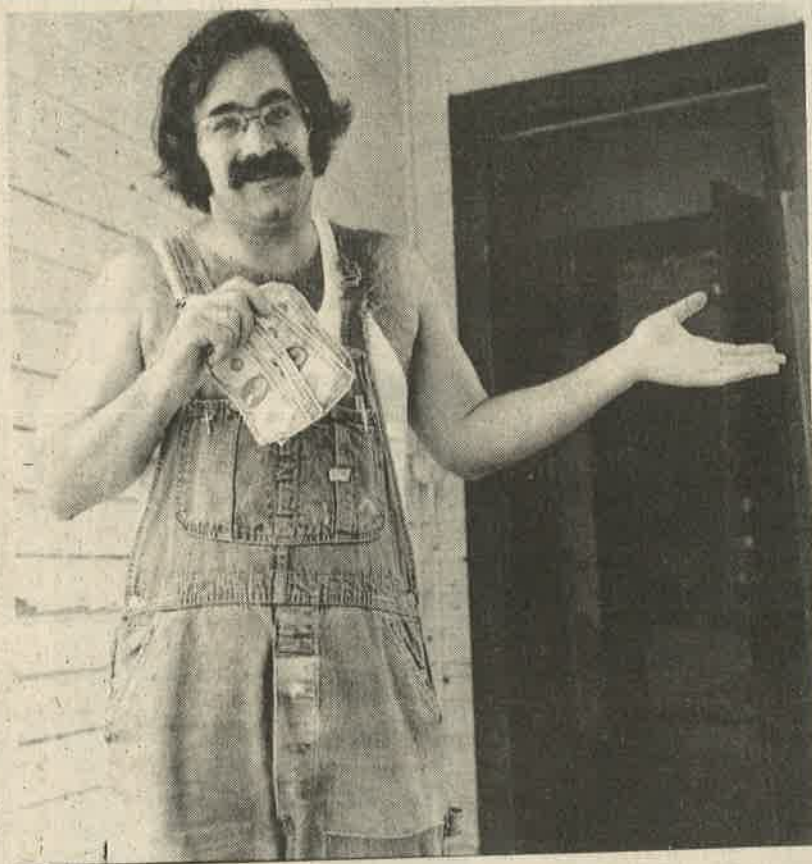


# via pacis

*Newsletter of the Des Moines Catholic Worker Community*

Volume 19, Number 3

Fall 95



*photo by Dave Fulitano*

Fr. Frank Cordaro in front of Lazarus House in August 1980. Photo taken from August 1980 issue of *via pacis*.

If you **never** want to see this photo again,

## SEND MONEY NOW !

*See article on Lazarus House inside*

# Lazarus To Live Again

by Joanne Kennedy

As evidenced by the youthful photo of Frank on the cover of this issue, Lazarus has been with us for many years. Only Norman remains of the community that restored the house initially. We hope to never publish that photo again, and I promise to lay it to rest if our loyal readers will help us.

It was roughly one year ago that we began the odyssey of restoring Lazarus house for the second time in fifteen years. In January, everyone was finally moved out except Irving and Norman. They stay to keep an eye on things. Progress seems at a snail's pace. Although much has been accomplished, more remains to be done.

Perhaps the most difficult task we resolved was the arduous decision making on how best to utilize the house. Through community discussions and prayer we proposed that Lazarus be used primarily for community members and long term guests. We had considered the possibility of a new form of hospitality but given the limitations of our small community we are not going to embark on that journey at this time.

Carla and her boys will live upstairs, providing a special place for growing boys and some much needed "quiet" space for homework. Downstairs there will be two large bedrooms for the new community members we have faith will be coming. (If you build it they will come.) Norman will keep his room there also and Irving will keep his in the basement.

With the help of several people, especially Mike O'Grady, we managed to remove all of the water damaged plaster and the good folks from St. Francis, St. Theresa and Sacred Heart have installed most of the



## An Ode to Lazarus



*There is a house on eighth street that has seen many years,  
She's welcomed many faces marked both with joy and tears.  
Perhaps, when she was younger she hosted fancy folks  
who spoke of bigger business and laughed at flapper jokes.*

*As time wore on and changes came, as often is the case  
the house became less "valuable", she lost her good tax base.  
And yet she opened up her doors to offer someplace warm  
to other folks who had less cash, perhaps they'd lost their farm.*

*Business stopped investing in the neighborhood and soon  
all energy was directed at the growing suburban goon.  
To sell the house was crazy, a profit wouldn't show  
so Landlords then took over and let her beauty go.*

*They split her into pieces, apartments from one whole,  
cramming in four families, the landlord on the dole.  
Such despair was hard on her, but the house kept up her hope  
the neighborhood would recover from the violence and dope.*

*After one year without water and with sewage lines no more  
they put her on the market, priced lower than the floor.  
In answer to her prayers and to save her from this shame  
the house was bought by hippes with a Catholic Worker name.*

*The house patiently waited as they worked to mend her ills  
which included lots of rotting wood and nasty sewage spills  
Two long years they labored to bring her back to life,  
they chose the name of "Lazarus" in honor of her strife.*

*Joyous times did come in the years that happened hence  
and many found a refuge at a rather small expense.  
But hospitality is hard and put her in great strain,  
she couldn't keep her roof on in the 1993 rain.*

*Now she stands a shell again, as we meddle in her space  
trying to restore her to her former state of grace.  
So if you have an extra dime or any skills at all  
you need no invitation simply make the call.*

replacement sheet rock in two rooms. What they did not finish was completed by a great crew from Mitchelville and Newton. The bedrooms upstairs only need about three more days of hard work and some furniture and they will be done.

The bathrooms, on the other hand, need a lot of help. They have been gutted but

we need a plumber to come check the lines so we can plan the shower and bath locations. In fact, this is our most pressing need. What I'm trying to say is,

**WE NEED A PLUMBER!**

Our Lady of the Immaculate Heart in Ankeny graciously raised the \$6,000 we needed for materials, now we are stoutly resisting the

urge to spend it on hiring a plumber, we have faith that one will come.

Downstairs the bedrooms also need about three days of hard labor to be functional. We are held up there by a need for an electrician. We took out a few walls and we need to have the electricity re-wired before we can rebuild them. Again, what I'm trying to say is,

**WE NEED AN ELECTRICIAN!**

The largest project downstairs is the kitchen. We are looking to redesign the cupboards to try and outwit our persistent, friendly pestilence (roaches and mice) and provide lots of usable space. Any suggestions are welcome. We also need a hood for the stove.

The St. Pius Men's Group has agreed to work on the radiating heat system, since they converted the boiler years ago they are best suited for the job. Thank god for those brave souls!

Still, floor coverings need to be done all over the house, the stairwell ceiling had to be removed because of water damage and needs replaced and the stairs themselves need to be reinforced. Also, we have two rooms with relatively nice hardwood floors we'd like to preserve, so anyone with a power sander is warmly welcomed.

So, for those who may have thought that we got lost in the quagmire of renovation, have no fear, we persevere. But we do not have the time and talent to do this alone. We need everyone's help. Don't underestimate your ability. Even taking a shift at Dihgman House would free us up to do more work at Lazarus. Please let us help you help us.

## A Review of Ammon

by Bill Douglas

*Ammon Hennacy, The Book of Ammon. 2nd ed., 1994. Available from Fortkamp Publishing—aka Beth Preheim and Michael Sprong, 28291 444th Av., Marion, SD 57043, for \$23.95 plus \$2.50 postage. This book is a must read for any serious student of the Catholic Worker movement, especially if you want to be able to drop names.*

This is an irritating book. Hennacy can't hold his ink, and we are treated to pages about how to irrigate the desert, a chapter on communities with which he has some acquaintance, and various book reviews and observations interspersed with the narrative. The format is also irritating: a kind of stream-of-consciousness, Kerouac-with-politics journey through the country and through Ammon's life in roughly chronological order. But most of all the irritation is due to the rubbing against our conscience, a not-so-subtle reminder of our daily cooperation with systems based on evil: on greed and violence.

Somewhere, probably from reading Dorothy Day, I got the idea that Ammon Hennacy was a humorless, twentieth century John Brown "one-man revolution." I picked up the book only because I was trying to absorb all I could on World War I resisters, and actually the best section of the book is the first hundred pages, dealing with Hennacy's arrest, conviction, and



Photo respectfully taken from the 1970 edition of *The Book of Ammon*, page 493.

imprisonment for opposing the war.

The decades probably filtered some of his compulsion to write whatever was in his head at the time, when he wrote about the early years of his life, though, he still dropped a lot of names. But Ammon does have a sense of humor and a sense of perspective about his own shortcomings that makes his obstinate consistency almost bearable.

It is in federal prison in Atlanta, saved from rape by the warning of Alexander Berkman and his own innate creative nonviolence, that the pivotal event of his life takes place: denied any book but the Bible, he becomes a Christian anarchist. "If I had only been allowed a cookbook, I would have become a cook."

Yet if World War I is formative, this is a very '50's book: the individualist picketing against war and war taxes in the hot Arizona sun, working as

a day laborer to avoid federal taxes, visiting fellow pacifist Hopi, dashing across the country to protest nuclear weapons, dodging the constant barrage of being called a Communist for daring to be different. Hennacy's life after his separation from his first wife and two daughters is lonely, but amazingly consistent to his ethic of pacifism.

The lack of a movement to sustain him in post-war America sometimes leads to amusing errors. He describes stopping in Indianapolis in 1950 and phoning Theodore Debs. There was no answer. "He would have been very old by this time." Actually, a quick check in my library revealed that Eugene Debs's brother died in 1945.

Ammon Hennacy as quintessential American—or more precisely, American male: the lone Good Guy staving off the forces of evil with courage and persistence, is the image Hennacy leaves us of himself: with all the weaknesses and strengths inherent in that image. His wife Joan Thomas, in a poignant, revealing and sometimes pathetic afterword, speaks to Ammon's vulnerability in a way he never could.

Bill Douglas is a long time friend of the DMCW, a dedicated historian and socialist activist. He is currently doing extensive research on a book about WWI Conscientious Objectors.



Commemorating the  
15th Anniversary of the Murder of Four  
Women Religious in El Salvador  
Catholic Peace Ministries is sponsoring



Roy Bourgeois  
and  
Vicky Imerman

to speak on the School of Americas.

The school of Americas in Fort Benning, GA, has trained thousands of Latin American Military Officers, many went on to become notorious military dictators and human rights violators.

Sunday December 3rd.

6:30 p.m. Social

7:00 p.m. Program

Guadalupe Chapel

601 S.E. 8th Street

Des Moines



For more information contact CPM at (515) 255-8114

Please join us for  
Friday Evening Liturgy

7:30 p.m.

Dingman House 1310 - 7th St.

Come celebrate the Eucharist and  
spend time with friends.



Everyone is welcome!

via pacis

Newsletter of the  
Des Moines Catholic Worker Community

Bishop Dingman House  
1310 - 7th St. (515) 243-0765

Msgr. Ligutti House  
1301 - 8th St. (515) 246-9887

Lazarus House  
1317 - 8th St. (515) 246-1499

Newsletter  
Editor - Joanne Kennedy  
Associate Editor/Circulation - Frank Cordaro

by J

Hello  
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# Community News

by Carla Dawson

Dear new and old friends we hope this article finds you all well. Since the last time we put out our paper many things have been going on, many friends have come by to visit.

Mark Rogness, a former community member who is now in Mobile, AL at the L'Arche Community, came by in July. It was great to see him and talk about his life in Alabama. Bob Roberts, another friend, came from New York. It was very mind opening to see Bob. He came at a very trying time and I hope he knows that we love him and wish him our best.

Jessica Barnhill, another past community member, also graced us with her beautiful self. We woke up at 12:30 a.m. to call Andrea, another past community member, in Germany. She was thrilled to hear from us both at the same time. Jessica could not believe how big the children have become. *Jessica, we love you and have you in our prayers also, we will see you at your wedding.* (Andrew you better be taking

care of my gal.)

Carmen Trotta and Michael Sprong also graced us with their presence. Michael from SD and Carmen from NY are both former community members. Carmen was helping edit a new book by Dan Berrigan. We hope Beth will come and visit us soon.

Marlo Palvo from the LA Catholic Worker came by on her way to Washington, DC. She is taking an extended trip across the country and graced us with her smiling face. *Marlo, hope everything is going good, God bless you on your journey.*

Jeanne Yugar, who is a ray of sunshine in our lives, blesses us with her presence quite frequently. Jeanne moved to Lincoln, NE to finish working on her Ph.D. *Jeanne, your presence is always welcome, come back often.*

Joanne had many visitors, Steve came from Kansas City and Emilio and Tyril blew through on their way to Washington, DC. We really enjoyed having these handsome men come and visit.

Eddie, Fr. Frank, Brian Terrell and his

son Elijah went to Washington, DC., early in August and Eddie also went for a weekend visit to Louisville, KY to see his sister. The house looks wonderful and we receive many compliments, due to the time and energy that Eddie puts in to keeping it clean.

Joanne was gone for ten days on the Prison Awareness Walk. She is always busy and is trying to learn how to say NO. This is a new concept to her and very hard, so each day she is practicing to JUST SAY NO and not feel guilty about it.

Norman is visiting friends and family (see article below). Kelvin, a neighborhood friend, has been a huge help for Eddie in the mornings.

We have new friends and neighbors, Kevin Kilb and Bobby King. Joshua has found a new friend in Kevin. We would all be even more blessed if Ken, Kevin's twin brother, would come back. He is currently at the Denver Catholic Worker.

Kay Meyer has been cooking our Monday night meal and filling in when most needed. Her son, Jann, is attending

Scattergood Boarding School and her son, Kary, has started Middle School. Her third son, Neil, just celebrated his fourth birthday. Omar Bojorquez just had his fourteenth birthday and is getting taller every day. Wendy and her family are on a three week trip to El Salvador.

My sons, Joshua and Jordan, started school on July 24. They go to Moulton Extended Learning Center. Their teachers say they are doing great. Joshua lost his front tooth and is looking delightful. Jordan went to the ear doctor and had a glowing report. That was music to our ears. Julius is now going to Middle School. It is a very different experience but he is holding his own, and hopes to be playing basketball soon.

Richard is going to DMACC and Drake. He is very busy studying. We would like to thank the woman who graciously helped him. Her generosity means more than words can say. God Bless her.

Our good friend, Marie Malloy, had knee replacement surgery and is doing great. Last, but not least, we would like to say THANK YOU to Fr. Frank for taking evening shifts and Bill

Basinger for taking evening and overnight shifts, without them life here would be much harder. THANK YOU to the fine folks at Capital City Fruit who so generously give us produce every Friday. Thanks to our buddy Dennis Zigran from Eagle Grove who brought us a huge shipment of shoes. It is always good to see him and his family. MUCH THANKS to the folks from Norwalk Methodist Church who gave us the nicest stove I've ever seen. THANKS to OLIH for groceries every month. THANKS TO ALL OF THE CHURCHES AND GROUPS WHO HELP US OUT. We couldn't do it without you. Know that you are in our hearts and prayers. Peace and God Bless.

*Editor's note: Carla conspicuously failed to mention the current events in her own life, and it is my duty and joy to do so for her. Carla has begun classes at DMACC again this fall and is taking an Introduction to Education class that she very much enjoys. Congratulations to her on her new full-time job as a Family Worker for the Head Start Program at Moulton and Lucas schools. We are extremely proud of her and never fail to be touched by her generous spirit and dedication to her children and our lifestyle.*



## Norman's Whereabouts

by Norman Search

Hello everyone! I'm not writing this article at Fr. Frank's house, nor am I writing it at the Catholic Worker at some midnight hour. I'm writing it somewhere in the center of Massachusetts in Frank's old blue Geo Metro, which he donated to the Catholic Worker.

I'm here for a lot of reasons, mostly for personal soul searching. After working at the Iowa State Fair, I was really burned out. So, I decided to stick with the plan I had in my last article and return home to Massachusetts to visit my mother, family and friends. I really want to

thank Carla, Eddie and Joanne for letting me take this time off. I know we are very short on community members at the Worker right now and my being gone makes it even harder to keep the houses open.

I'm living in the car, which is something like camping for me. For a lot of people, especially some of the people who come to our Catholic Worker houses, living in their cars and trucks is a way of life. They come to our house for the food and company. They often clean up and take showers at our houses. Sometimes they use our mailing address to get mail and our phone to contact relatives or line up jobs

and possible places to live. For them, living in their cars and trucks is the closest thing they have to a real home.

Usually, when I travel to different cities, I try to spend some time living on the streets so I can know what is new out there. When it comes to the poor and homeless if you really want to know what it is like you need to wear their shoes. I believe that people who work with the poor and homeless should spend some time on the streets so they can start to understand what it is really like, because we live but one life in one world and if we are going to survive the future we've got to live together.

While I'm in Massachusetts, I plan to spend most of my time with my best childhood friends, Richard and Dot Sandman. I've known them both since third grade. They have three beautiful children.

While I'm here, I hope to help Richard rebuild a 1957 Chevy from the chassis up and visit an old friend of ours named Ben. I will also be seeing my mom and some of my brothers and sisters, too. I'm planning on getting up to New Hampshire to visit a brother of mine that I have not seen in years.

If time allows and the car holds up, I want to visit Fr. Frank's cousin Lewis Randa at the Life

Experience School that he runs for students with special needs in Shearborn, just outside of Boston. It's a real neat school that does full time peace and justice work with the students. Someday, I'd like to have Lewis come to Des Moines and tell us about his school and the work they do for peace and justice.

I'm doing a lot of wood carving, I've got a number of projects started. Hopefully, they will be done by the time I return to Des Moines around October 18th. I again want to thank everyone for making this trip possible. I really need the time away. See you soon!

# Bishop Maurice Dingman:

by Frank Cordaro

*Editor's Note: This is the third and final installment in this series on Bishop Dingman. The first part was a review of the book *In the Midst of His People* by Sisters Shirley Crisler and Mira Mosle. The second installment was a reflection on Bishop Dingman's exceptional leadership within the Catholic Church in Des Moines and this third section deals with his vision regarding peace and justice issues.*

*The entire series was written by Fr. Frank while he was serving time at the Federal Prison Camp in Yankton, SD for crossing the line at Offutt Air force Base, Bellvue, NE.*

Three difficult social justice issues Bishop Dingman addressed during his tenure in Des Moines best demonstrate the measure of his leadership and value of his Vatican II vision and spirit. They are the role of women, the rural crisis and war & peace concerns.

Perhaps the most difficult issue Bishop Dingman took on was the role of women in the Church. Staying true to his principle of being open and willing to listen to anyone, especially those hurt by the Church, it was only natural that discontented women in the Catholic Church would seek him out and find a friend in Bishop



Bishop Dingman with Dan Berrigan S.J. at the Faith and Resistance Retreat in Glenwood, IA in 1985.

Dingman.

In the dialogue that took place over the years Bishop Dingman began to embrace the concerns of women. He saw great merit in the women's movement and agreed with many of the tenets of the feminist agenda. He was not afraid to take public stands in support of women's concerns. He was the only Catholic Bishop in Iowa to support the Iowa Equal Rights Amendment.

Bishop Dingman also saw that the Church needed to be more

inclusive of women.

This concern took on national importance when, in 1978, the Women's Ordination Conference (WOC) had a listening session for American Bishops before the Bishop's annual meeting in Washington, D.C. No Bishops attended. Bishop Dingman intended to be there but got fogged in at the airport and missed the meeting.

The next day at the full meeting of the National Catholic Bishops, Bishop Dingman suggested a

formal dialogue with the WOC to hear their concerns. From that suggestion official discussions were arranged between the Bishops and the WOC.

In 1983, during Bishop Dingman's 'ad limina' visit to Rome (This is the visit each bishop makes to Rome every five years to report.) the Pope spoke directly to the U.S. Bishops concerning the ordination of women. The Pope told the bishops to withdraw all support of individuals and groups who were promoting the

ordination of women.

Bishop Dingman found this directive most distressing and difficult to follow. It put at odds two fundamental values that he lived by; his loyalty to the Pope and his commitment to dialogue. Upon his return from Rome, it was clear that Bishop Dingman was going through great personal pain and anguish abiding by the Pope's directive. It is equally clear by the way he lived his life that he never stopped listening to women about their

## Quotes From Bishop Dingman

### Farm issues

"The farm crisis is a moral issue that should be addressed...It is sinful to let all these family farms go down the drain. Our goal should be the widespread ownership of land. That is what made our country great. The loss of land by family farmers in the U.S. sets us up for revolution. We should not be willing to follow in the direction of El Salvador. When we do, what is happening there will be happening here."

*Des Moines Register Sept. 20, 1984*

### Feminism

"The Feminist Movement is of the Holy Spirit. Through this Movement effective change will occur. If we are wise we will take the Gamaliel approach. But we must do more than just permit something to happen. If a Movement is definitely the work of the Holy Spirit, then we must promote that Movement with every possible support and encouragement. About the Feminist Movement I would say, God wills it!... I am convinced that we do have a tool that can bring together the Feminist Movement and the Catholic church. That instrument is dialogue. Permit me to use my favorite phrase: "Constant and patient dialogue... If people would only sit down and talk to one another! Nothing can be lost in conversation, yet everything can be gained through constant and patient dialogue."

*Women Moving Church, 1982*

### Nuclear Resistance

"I am beginning to understand that in order to defend ourselves nonviolently we must begin by disarming ourselves nonviolently. As our struggle against the arms race grows, so does our possibility to deal with conflict in creative and nondestructive ways. Through a discipline of nonviolent direct action we can develop whole new ways of thinking and action that will one day help us break free of our dependency on deterrence."

*Faith and Resistance Retreat, 1985*

concerns.

It is hard to say what Bishop Dingman would do today, now that the Pope has gone one step further and ordered all dialogue and discussion on women's ordination to stop. Knowing Bishop Dingman I'm sure he would give a great deal of thought and prayer to the Pope's directive. At the same time he would truly be in pain for all those hurt by the ruling. I also believe he would eventually be moved to help start a dialogue about why we can't dialogue.

The single, most important issue for Bishop Dingman personally was concern for Rural America and the struggle to preserve the family farm.

Through his Diocesan Rural Life Office and the National Catholic Rural Life Conference, based in Des Moines, Bishop Dingman became an important Church leader and moral voice during the rural crisis of the 1970's and 80's.

Through the years, he attended countless rural crisis meetings and rallies, spent endless hours with individual farm families, gave speeches at major rural gatherings, testified before the U.S. Congress and lead ecumenical prayer services in rural areas. He worked on numerous joint religious statements in support of the family farm. During these years, Bishop Dingman was a sign of hope for many in the rural areas faced with a seemingly losing battle.

Bishop Dingman's rural concerns reached a high point when he brought Pope John Paul II to Des Moines on Oct. 4, 1979 to address moral issues concerning agriculture and Rural America at Living History Farms. Over 400,000 people attended the outdoor Mass, the largest crowd of people ever to gather in Iowa. Bishop Dingman considered the Pope's visit to Des

Moines the high point of his life as a Bishop.

Through the Catholic Peace Ministry, Bishop Dingman addressed the larger issue of War & Peace and the U. S. Government's foreign policies. He specifically took on the issues of the Nuclear Arms Race and the U.S. Government's Central American policies. He supported the Catholic Peace Ministry's efforts to bring in speakers from Central America and he joined direct efforts at lobbying Congress to alter U.S. policies in Central America.

He traveled to Central and South America several times to see the reality of Third World poverty and injustice for himself. He became good friends with many people who were advocating changes on national and international levels in U.S. foreign policy, adding his moral voice to theirs.

In 1978, he began writing a yearly pastoral letter to educate people on different moral aspects of the Nuclear Arms dilemma and modern war, the date of the letter coinciding with the anniversary of the bombing of Hiroshima.

The peak of his anti-nuclear efforts came in February 1985, when he hosted the first Faith and Resistance Retreat in Glenwood, Iowa. Over 600 people attended this retreat which culminated with a nonviolent act of civil disobedience at the gates of the Strategic Air Command (SAC) Headquarters at Offutt Air Force Base in Bellevue, NE. Over 240 retreatants risked arrest by crossing the property line to protest the mission of SAC.

Hosting this retreat moved Bishop Dingman to embrace a more pro-active nonviolent stance, even to the point of practicing civil disobedience, in dealing with the Nuclear Arms Race. He realized that he, too, needed to act pro-

actively for peace and cross the line at Offutt. But, he preferred to wait and do so with his fellow bishops at another time. Unfortunately, that moment never came. Before Bishop Dingman got a chance to bring his like minded brother bishops together he suffered a debilitating stroke.

Even after his stroke Bishop Dingman hoped to "cross the line" at Offutt AFB, but he was never well enough physically to fulfill this dream. One of the hardest things I have ever done was to tell him that he would not be able to "cross the line". This news was just one more spirit breaking realization that he had to suffer.

Still, his dream of "crossing the line" with his fellow like-minded Bishops was partially accomplished when his good friend, retired Bishop Charles Buswell, lead a contingent of people onto Offutt AFB property for a Bishop Dingman Memorial Line Crossing in May of 1992, three months

after his death.

It was one of the greatest privileges in my life to be a witness and contributor to Bishop Dingman's growth and development in this area. Both my brother, Tom, and I helped organize the first Faith and Resistance Retreat. We worked directly with Bishop Dingman to facilitate the follow up Bishops' Faith and Resistance Retreat right up to the time of his stroke.

It is obvious that with the reign of Pope John Paul II, the larger Church's leadership has embraced a different vision of leadership than what Bishop Dingman embodied.

However, I am convinced there will come a time when the style and vision of consensus leadership which Bishop Dingman displayed throughout his tenure in the Des Moines Diocese will be valued and rediscovered.

Until then, our memories are of greatest value. Those of us who remember Bishop Dingman know that he truly walked humbly with his people, he trusted their wisdom and made decisions with them, not for them. He led us by example, not by directive and he truly challenged us to measure our times by the Gospel.

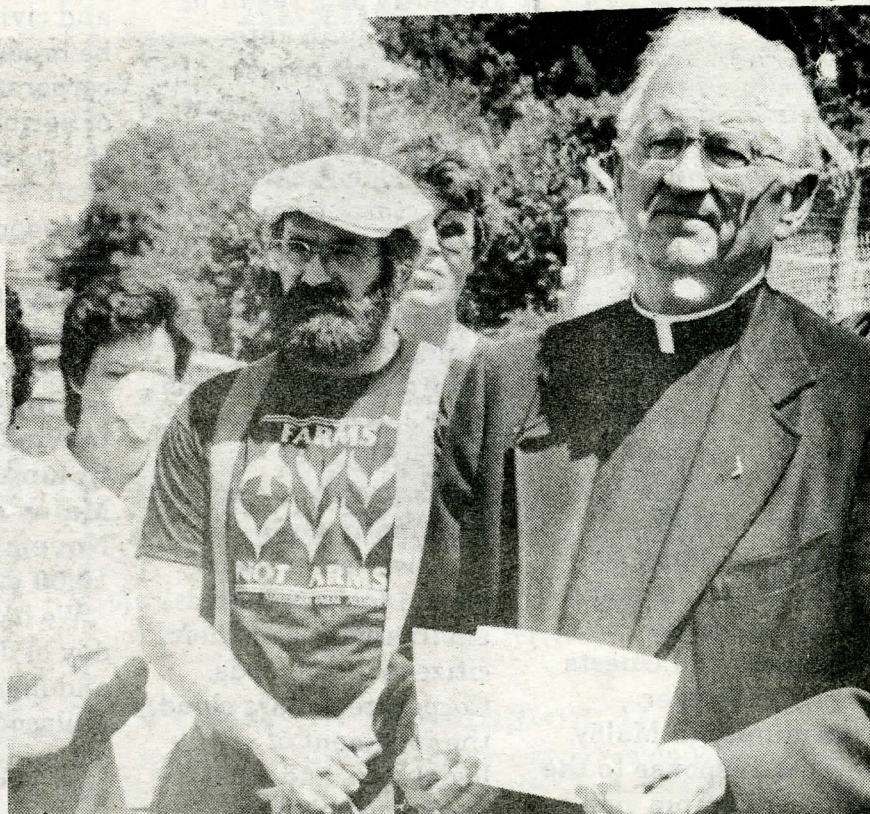


photo credit unknown

Bishop Dingman and Fr. Frank at Offutt AFB in 1985

## In the Midst of His People

*The authorized biography  
of Bishop Maurice J. Dingman*

by Shirley Crisler, SFCC, and Mira Mosle BVM

Foreword by Senator Tom Harkin

\$14.95 paper, \$24.95 hardcover

To order contact:  
Rudi Publishing  
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# An Invitation to Nonviolently Respond to Corporate Hogs

by Brian Terrell

"As I went walking,  
I saw a sign there  
On the sign it said  
'No Trespassing'  
But on the other side  
it didn't say nothing  
That side was  
made for you and me!"  
- Woody Guthrie from  
This Land is Your Land

Nonviolent direct action, including civil disobedience, is being proposed by the Strangers and Guests Catholic Worker Community in Maloy, Iowa in response to the rapid shift from small, mostly family centered operations raising hogs on the farm to larger corporate hog factories in Iowa and Missouri. The Catholic Workers are inviting interested people to meet with them in Maloy on **Saturday, November 11th**, to consider the possibility of a sustained campaign of action in the tradition of Gandhi, Martin Luther King Jr., Rosa Parks, Susan B. Anthony and Cesar Chavez.

Corporate hog farming is not only displacing small farmers (in Iowa alone 4,200 producers who feed less than 1,000 hogs a year went out of business in 1994) but has also done great violence to the environment as well. Several massive fish

kills have been reported recently as a result of manure spills into rivers from industrial style hog confinements.

Environmental enforcement agencies in both states complain that they have not the staff or legal clout to deal with this current building boom of environmental hazards by the corporate hog industry. Local governments are being systematically stonewalled in their efforts to protect the environment and their citizens' livelihoods. Corporate dollars cloud the judgment of legislators and what weak controls are enacted are often cleverly circumvented.

While actively supportive of the legislative and educational efforts "inside the system" that are ongoing to preserve the family farm against the rapid industrialization of agriculture, the Catholic Workers of Maloy realize that is not enough. To change the disastrous direction in which we are headed will require that many resist "outside the system" just as was required when this country gained independence from Britain, when slaves were freed, when women got the vote and when public places were racially integrated. It is suggested that the tactics that have been used by labor, antiwar,

antinuclear, women's and civil rights activists be brought to the corporate headquarters of agribusiness and to the rural sites where their dirty and malodorous work is done.

**Anyone from the city or country who is interested in helping in this effort is invited to the Community Hall in Maloy on Saturday, November 11th at 10:00 a.m.**

We look forward to a day of discussion, food and music. History and philosophy of direct action will be covered as well as the state of hogdom in our area. Perhaps a walk to the Iowa Select Farms (sic) hog factory half a mile out of town can be scheduled. Hopefully a plan of action to creatively obstruct business as usual as it has come to be will result from good people coming together.

Please let us know to expect you or if accommodations are needed.

**Strangers and  
Guests  
Catholic Worker  
P.O. Box 264  
Maloy, IA 50852**

**Brian Terrell and  
Betsy Keenan (515)  
785-2321**

**Don & Veronica Ray  
(515) 785-2325**

## A Proclamation

**Naming Iowa Select Farms (sic)  
UNWELCOME  
in the City of Maloy, Iowa.**

**WHEREAS**, the City of Maloy and the surrounding community has a long history and tradition of family farming and

**WHEREAS**, the City of Maloy and the surrounding community stands ready to welcome and aid new neighbors who seek a quality lifestyle and livelihood here and to contribute to the common good and

**WHEREAS**, Iowa Select Farms (sic) is presently building a large industrial hog confinement complex within ONE HALF MILE of our corporate city limits and

**WHEREAS**, Iowa Select Farms (sic) has not consulted with this city or its people about its operation here and

**WHEREAS**, there is a growing awareness and concern in the community about the effects of Iowa Select Farms' (sic) factory being built next to our city on the quality and future of our air, water, livelihoods and on the quality of our lives,

**THEREFORE**, I, Brian Terrell, Mayor of Maloy, Iowa, do hereby proclaim, with sorrow and anger but without prejudice to any individual person, the corporate entity known as Iowa Select Farms (sic) to be **UNWELCOME** in the City of Maloy.

*Signed and sealed on Monday, September 18, 1995, in City Hall, City of Maloy, Iowa..*

The Lakes and Prairie Life Community - Omaha invites you to join us for the 16th Annual  
**Feast of the Holy Innocents Retreat, Witness & Line Crossing**  
December 26 - 28

Retreat starts Tuesday, December 26 at 7 P.M. and ends after a Witness at Offutt AFB Thursday, December 28. The gathering site for the retreat will be the University of Nebraska, Omaha, Religious Center, Hospitality provided upon request. There will be a Nonviolence training session and a tour of Offutt AFB during the retreat. All are encouraged to join us for the Witness & Line Crossing. For more information call: Fr. Frank at (515) 534-4691 or Jo Peterson at (402) 556-9057

### Registration Form

I plan to join you for the Retreat \_\_\_\_\_ and/or the Witness & Line Crossing \_\_\_\_\_

Hospitality needed for \_\_\_\_\_ people for \_\_\_\_\_ nights

No, I can't make it - but please keep me informed of future StratCom efforts \_\_\_\_\_

Name/Address \_\_\_\_\_ phone# \_\_\_\_\_

Donations welcomed to help defer the cost of gathering.  
Send to: Fr. Frank Cordaro, P.O. Box 145, Lacona, IA 50139.



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## resistance notes

Lakes and Prairie Life  
Community - Omaha

"We are a group of Midwesterners concerned about militarism, particularly, but not exclusively, the nuclear threat. We use methods of nonviolent direct action. We meet regularly to talk and also to act with the aim of having an impact on people in the immediate area where the action takes place."

Lakes and Prairie Life Communities' stated purpose.



Protesters at Offutt AFB in Omaha, NE on August 6, holding their "ban and bar" letters  
photo by Jo Peterson

## Hiroshima/Nagasaki Memorial

On Sunday August 6, twelve people gathered at the main gate at Offutt Air Force Base in Bellvue, NE to commemorate the bombings of Hiroshima and Nagasaki. Four people were issued "ban and bar" letters for illegal entry and trespassing. They were (as pictured above) Fr. Jack McCaslin, Mark Kinney, Larry Anderson and Mary Anderson. McCaslin and Kinney are "repeat offenders" and may face charges. Later that day, hundreds gathered for an ecumenical prayer service at St. Cecilia's Cathedral in Omaha, NE, organized by Joyce Glenn, a StratCom resister.

## Labor Day Presence

On Monday September 7, Labor Day, another group gathered outside the main gate at Offutt AFB to protest the naming of a new B-2 bomber, "The Spirit of Nebraska", and to condemn the glorification of war and increased defense spending at the expense of the working poor.

## Mid-west LAPLC Gathering

Thanks to Bob Bossie for hosting and facilitating the September 8-10 gathering of the Lakes and Prairie Life Community in Chicago. It was a time of great hospitality, good food and spirited conversation. The next gathering of LAPLC is planned for January 26-27, 1996 at the "Nukewatch Spa and Country Club" (as per Bonnie Urfer) in Black Earth, WI. Call Nukewatch for more information at (608) 767-3023.

## Upcoming Events

Lakes and Prairie Life Community, the Women's Resource Center, First Unitarian Church and United Christian Ministries have collaborated to present a five week series of social justice films. Each film will be hosted by a facilitator. Films begin at 7:00 p.m. on Wednesday, November 8, and the following four Wednesdays, at Eppley Auditorium on the UNO Campus.

Sam Day, StratCom resister, will be facilitating the Vanunu film on December 13, and on Thursday, December 14, Peg Gallagher will host a nutcracker supper for Sam, to welcome him back from his trip to Israel. Sam will discuss his recent trip and the planned December 28, Feast of the Holy Innocents action at StratCom. Hospitality is available.

For more information contact Jo Peterson at (402) 556-9057.

- compiled by Jo Peterson

## Friends in Jail

Remember to write to our Midwestern friends in jail:

Fr. Carl Kabat, OMI #16888  
ND State Penitentiary  
Box 5521  
Bismarck, ND 58502  
Serving 5 years for the  
Good Friday/April Fools  
"Plowshares" direct dis-  
armament at a ND nuclear  
missile silo in 1994)



John La Forge  
Bayfield County Jail  
117 East 6th Street  
Washburn, WI 54891  
(Serving 7 1/2 months for  
repeated trespass at  
Project ELF. Release date  
January 1996)

## August 6-9 Activities



photo by a generous bystander

Arrested at the Pentagon August 5. From left, Ed Bloomer, Fr. Frank Cordaro, Elijah Terrell and Brian Terrell.

## Activists in Washington, D.C.

Iowa C.W.'s, pictured above, converged on Washington, D.C. to join in the commemorative activities surrounding the 50th Anniversary of the nuclear bombing of Japan. Over a hundred arrests were made during the July 16 - August 9 campaign. Almost all charges have since been dropped, including Frank, Ed, Brian and Elijah's.

All reported that a ceremony on August 6 at the National Cathedral, where Dan Berrigan S.J. spoke, was a high point of the trip. Berrigan condemned the Cathedral's failure to take a stand against the use of nuclear weapons on Hiroshima and Nagasaki. The crowd of over 1,000 people gave him a rousing ovation, a true Prophet in a prophetic moment.

## Jubilee Plowshares

On Monday, August 7, the first bi-coastal coordinated Plowshares action took place. This Jubilee Plowshares Action, named for the Biblical proclamation of the jubilee year, was a dynamic statement that fifty years is enough.

The four activists from the East Coast carried out a nonviolent act of disarmament on the U.S.S. Greenville, a nuclear fast attack submarine, in Newport News, VA. The two activists from the West Coast entered the Lockheed-Martin plant in Sunnyvale, CA, pouring their own blood on a D5-II Trident missile.

At this time the activists are awaiting trial and sentencing on federal charges. For more info contact:

Plowshares East Support Group  
c/o Norfolk Catholic Worker  
1321 - 8th St.  
Norfolk, VA 23508  
(804) 423-5420

Plowshares West Support Group  
Earl or Sherry (510) 632-9273 / (510) 351-1596

## Nevada Desert Experience/Action

Jean and Bill Basinger, of Des Moines, were arrested with nearly 200 others at the gate of the Mercury Nuclear Weapons Test Site in Nevada following a worship service there. Other activities included a candlelight peace march down the Las Vegas Strip and several multi-ethnic ecumenical worship services led by people who have been directly affected by the use and testing of nuclear weapons. Jean and Bill were released shortly and have not been charged.

On Wednesday, August 9, five activists dismantled over 700 feet of fence at the Nevada Test Site. Jeff Dietrich, of the Los Angeles Catholic Worker, was caught "red-handed" and detained overnight. He was released the following day and returned to finish defencing. He was arrested again and served 34 days before being sentenced with a \$1,157.70 fine. During the last 21 days Jeff was on a liquid only fast in protest of nuclear weapons. He has refused to pay the fine and as a result is facing the possibility of another 25 days in jail. For more info contact:

Los Angeles Catholic Worker  
632 North Britannia St.  
Los Angeles, CA 90033

Thanks to the Nuclear Resister for helpful information.

# Des Moines Catholic Worker Needs

diapers, toilet paper, paper towels, feminine hygiene products, shampoo, conditioner, deodorant, canned foods (especially in very large sizes), coffee, a plumber, an electrician, a carpenter, new community members, cash, grace, peace and prayers. *Not necessarily in that order!*



*via pacis*

Des Moines Catholic Worker  
P.O. Box 4551  
Des Moines, IA 50306

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